



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

fore, described it in Prophecy, by a *Sword piercing thro her Soul*. To behold a most Excellent Person, of perfect Innocence, and exalted Piety, who had Employ'd his whole Life in doing good to the Souls and Bodies of Men; condemned by an Unjust Sentence, treated with Contempt and Cruelty, and led as a Malefactor to suffer a most painful and ignominious Death; was a Spectacle, that call'd for very tender Expressions of Compassion.

There were Reasons however, that would in some measure have alleviated their Sorrow, some of which perhaps they did not perfectly know, and others their grief might not suffer them to consider. As, That for this End He was Born, and for this cause came He into the World to bear Witness to the Truth, and that He was now going to Seal this Testimony with his Blood, and therefore to dye in a most glorious Cause: That He was not, even at this time destitute of help, but could have Ray'd to his Father, who would have given him more than Twelve Legions of Angels for his Rescue; but then how should the Scripture have been fulfilled, that thus it must be? That as he had Power to preserve, or to lay down his Life; so he had Power to take it up again: That He was now going to give the greatest Demonstration of God's Love to Mankind in the Redemption of the World, to deliver them from the worst Bondage, and to obtain a Conquest for them, in their own Nature, over Sin, Death, and Hell.

That as he permitted the Malice of his Enemies to prevail over him; So he made a voluntary Oblation of Himself to suffer all that their Malice

Malice could inflict, even Death, it sell; that he might give his Life a Ransom for many; and put away Sin by the Sacrifice of himself: That He was going to set an Example to his Followers, how they should behave themselves, when they were call'd to Suffer for his sake, *Who when He was reviled, reviled not again; when He suffer'd, He threatned not; but committed himself to Him that judgeth righteously.*

Such were the Instructions, the Benefits, and the Glories of the Cross of Christ; which, together with the Joy that was set before him, made him endure the grief, and despise the shame of it; and which if they had been attended to, would, in some degree, have Alleviated the Sorrow of these Compassionate Daughters of Jerusalem; especially when they were told, that they had much greater Reasons to Weep for Themselves, and for their Children, which is the second thing I am to consider.

These Words may be taken in a more General, or a more Restrained sense. In a more General sense they may signify, that not only those Persons to whom they were immediately Address'd, and who were Spectators of our Saviour's Passion; but all that should hear of it, and Meditate on it, had greater Reason to Heighten their Contrition for their own Sins, than express their Compassion for His Sufferings.

As if our Blessed Redeemer had said, *Altho' I am now going to dye for you; yet employ your Sorrow on your own Sins, rather than on my Sufferings: On your Sins, which are a Greater and more Deplorable Evil, than the greatest Sufferings of the most Righteous Person,*

son, than the Death of the Son of God : On your Sins, which as they are the Cause, so are they the bitterest Ingredient of my Passion. Here you may be convinced of the Infinite Malignity of Sin, and of God's Irreconcilable Displeasure against It ; that how much soever he was inclined to be reconciled to sinful Man, He would not Pardon Sin till Satisfaction was first made to his Justice ; and would admit of no less Satisfaction, than the Death of his Own Son. *If they do these things in a green Tree, what will be done in the dry ?* If the Wrath of God lies so heavy upon me for Sin, and that Sin but Imputed too ; How will you ever be able to endure the Punishment, the Everlasting Punishment of your Own Sins ? *Weep therefore for your selves ; for without this Sorrow that bringeth forth Repentance, your tenderest Compassion for me will be useless, and all that I have done, and all that I have, and shall suffer for you, will avail you nothing.*

Altho' all this be true : Yet these Words of our Blessed Lord, are, without doubt to be taken in a more Limited sense, as putting these *Daughters of Jerusalem* in mind, what great Reasons they had to Mourn for the Enormous Crime, which their Nation was about to commit in Crucifying their *Messiah* ; and the dreadful Calamities they would draw upon themselves by that astonishing Impiety. That for this great Sin, as He had already foretold them, *Jerusalem should be encompassed with Armies, that the Jews should suffer the sorest Calamities during the Siege, should be de-*
stroy'd

destroy'd by the Sword, the Pestilence, and Famine :
That Jerusalem should be trodden down of the
Gentiles, its Temple destroy'd, and the miserable
Remains of that People carried Captive into all
Lands ; and that that Generation should not pass
away till all these things were Fulfilled. And to
give them a more terrible Idea of this Judg-
ment, Our Saviour interweaves with it a De-
scription of the Last and Gen-eral Judgment,
and makes this Particular Judgment against
the Jews, an Image, and an Earnest of his
coming to Judgment, at the End of the World.

As we have our Saviour's Predictions of
these Calamities Recorded in the Gospels :
So we read the punctual Accomplishment of
them in the Jewish and Roman Histories : Nay
the Effects of that Judgment, so long since
Foretold and Executed on the Jews, are Visi-
ble to us at this Day. Other Nations have
been Conquer'd, and Transplanted too, and
in some Tract of time have been Incorpora-
ted with their Conquerors, or with the Peo-
ple amongst whom they have been dispersed ;
but the Jews after more than 1600 Years,
still continue a Distinct People among all Na-
tions where they live. They should have
Preached their Messiah's Gospel to all Nations ;
but since they would not do that, whether
they will or no, they bear Testimony to
the Truth of It in their Punishment. They
are Living Instances of the Truth of our Sa-
viour's Predictions against them, for rejecting
Him ; And that terrible Imprecation against
Themselves, *His Blood be upon us and our Chil-*
dren,

des, (which lies so Heavy upon them after so many Ages) Shews, it was their *Messiah's* Blood, which they shed. It was in prospect of these sad Punishments, the Greatest that have been inflicted on this side Hell, for the Greatest Sin that was ever committed upon Earth (*for under the whole Heaven has it not been done, as has been done upon Jerusalem*;) it was in prospect of this Judgment, that Our most Compassionate Lord when He beheld that City wept over it, uttering those Pathetick Words, *If thou hadst known, even thou at least in this thy Day, the things which belong unto thy Peace, but now they are hid from thine Eyes.* And it was in prospect of the same, that He Exhorted these Compassionate Daughters of *Jerusalem*, to Weep, not so much for Him, as for *Themselves*, and for their *Children*, who should survive them, and have their Share in these Calamities.

I come now in the Third place to shew, that what was said by our Blessed Saviour in my Text, with respect to Himself and the *Jews*, may, in a great measure, be justly applied to the Mournful Occasion, upon which we are this Day Assembled. For altho' the Indignities, and Cruelty, with which this Blessed King was treated by those Infamous Men, who call'd themselves his Judges, are Such as cannot be Repeated, or Thought on, even at this Distance of Time, without some Erection of Soul; and therefore could not but raise the most tender Passions for Him in all Good Men of that Age; nay, in all that had not put off Humanity: Yet it might
B have

have been justly said by our Antecessors Then, as it may be by Us now, that we have greater Reason to Mourn for our selves, and for our Posterity, than for Him.

And this will be Evident, if we consider on one side ; First, the Cause for which the King Suffer'd : Secondly, His Deportment under his Sufferings : And Thirdly, the Reward he Enjoys for them ; which will shew us what Reasons we have, to set Bounds to our Sorrow for Him.

And then consider on the other side ; First, the Guilt which the Nation contracted by this Great Sin ; and Secondly, the Miseries which follow'd us the just Judgments of God upon it, or as the natural Consequences of it ; Which will shew us what greater Reasons we have to Weep for our selves, and for our Posterity.

First, As to the Cause for which He Suffer'd : It was a Cause worthy of a Christian King, the Cause of the Church and the Monarchy.

As to the Church, the King was upon clear and undeniable Grounds thoroughly convinced, that the Episcopal Authority and Government was Apostolical ; as appears by what He has written with His Masterly Pen in the Defence of It.

However, they still press'd him to consent to the Abolition of Episcopacy, as the Price of his Peace, whenever they Treated with Him. But after His Majesty had Sacrificed almost every thing else to the Peace of his
King-

Kingdom, the Peace of his Conscience would not suffer Him to Comply with them in This. And therefore at the lowest Ebb of his Affairs, and from One of his Last Prisons, He sends them a Message becoming so Great a King, and so Good a Christian. And I beg leave to Recite part of it, to shew that he Acted, and Suffer'd upon the Principles of a well inform'd Conscience, upon the Principles of the Catholick Church; and of our Own.

† As to the Abolishing of Episcopacy, the King declared He could not Consent to it; as He was a Christian, and a King: As a Christian, He avowed that he was satisfied in his Judgment; that this Order was Placed in the Church by the Apostles themselves; and that ever since that Time it had continued in all Christian Churches throughout the World, until this last Century of Years: And in this Church, in all times of Change and Reformation, it had been Upheld by the Wisdom of his Ancestors, as the great Preserver of Doctrine, Discipline, and Order in the Service of God. As a King, at his Coronation, he had not only taken a Solemn Oath to Maintain this Order; but that he Himself, and his Predecessors in their Confirmations of the Great Charter, had inseparably wove the Right of the Church, into the Liberties of the rest of the Subjects.

† His Majesty's Message for Peace from the Isle of Wight, Numb. 27. Reliquia Salva Carolina: Scot. p. 124. Dr. Rigdale's Short View of the Troubles, &c. p. 268.

* A little while after, in another Message from the same Place, His Majesty having first taken notice, *How unreasonable it was for the Two Houses to offer Violence to the Conscience of their Sovereign*; He adds, *But if they should not think fit to recede from the strictness of their Demands in these particulars*; He could with more comfort cast himself upon his Saviour's goodness to support Him under all Afflictions, how great soever that may befall him, rather than for any politick Consideration, which may seem to be a means to restore him, deprive himself of the inward Tranquility of his Mind.

This Heroick Resolution: of the King to suffer any thing rather than Consent to Abolish an Authority, which he believed to be, as it truly is, of Divine Institution, and the Great Security of the Church against Schism; puts me in mind of the Memorable saying of *Dionysius* the famous Bishop of *Alexandria*, in his Letter to *Novatian*. † *That it was as Glorious to suffer Martyrdom rather than to make a Schism in the Church, as to suffer It for refusing to offer Sacrifice to Idols.* And the Memory of this Pious King, would have been Celebrated with the Praises due to a Martyr, if He had dyed (I should

* His Majesty's further Declaration concerning
Episcopacy, *Bibliotheca Regia*, Num. 30. 19. p. 349.

† Ἦν ἐκ ἀδελφότητος τῆς ἑκκλ. τῇ μὲν οὐδ' ἀπολαττομένη
παρά τῃ, ἀ ἑκκλ., τῇ μὲν ὅμως ἀβυσσῷ, *Execl. Nyl.*
i. 6. c. 45.

day,

lay, could have dyed) for this Cause, in any Age of the Primitive Church, as his Memory is now justly Celebrated in our Own.

The King's Cause was equally Just with respect to the Monarchy, which I shall in general summe up in a very few Words. After the most gracious Concessions and Condescensions that He made, (greater than ever had been made by any, if not all his Predecessors) He suffer'd upon this Point; because He would not deliver into their Hands, and Devest the Crown for ever, of the Legal, Undoubted and Essential Power and Rights of the Monarchy, particularly the Authority of the Sword; which is, In effect, the Sovereignty it self: *St. Paul* speaking of the Sovereign faith, *He bears not the Sword in vain*; but He would have been a Sovereign in vain, had the Authority of the Sword been lodged in Another Hand.

Secondly, As his Majesty's Cause was every way Justifiable; so was his Deportment under his Sufferings, Worthy of such a Cause. I shall not attempt the Character of this Excellent Prince, which would be to describe the Life of a Saint, and the Death of a Martyr, I shall only Observe that he passed through his Sufferings in such a manner, as was much for the Honour of our Holy Religion; with the Greatest Piety towards God, and the Greatest Charity towards Men.

The

The Love of God above all Things, and the Fear of Him Only (for *perfit Live on the fear of every thing else*) A lively Faith in his Promises, and an Entire Resignation to his Will, make up the true Principle of a Christian's Life. This was the Principle of this King's Conduct: This was the Centre upon which his Righteous Soul rested Immovable, amidst all the Storms that beat upon Him: And therefore not the Recovery of his Liberty, nor the Preservation of his Crown, nor of his Life, could tempt Him to Remove his Integrity from Him, and fall from his Hope in God.)

When some hear Christians, that are in a lower Sphere, speaking of the things of the World, with a less value for them, than they themselves have; They are apt to suspect it is, because they do not understand them, or cannot attain them. But here they may Behold a Mighty Prince, who possess'd the greatest Goods that are given to the Sons of Men, and knew the full Value of them; taking his Measures of Happiness, or Unhappiness, not from the Goods or Evils of this Short Life; but from the Glories, or Miseries, that await us in Eternity.

It is this Faith, join'd with the sincere Love and Fear of God: that forms the Spirit of Martyrdom. It was this Inspired this Royal Martyr, as it has the Noble Army of Martyrs in all Ages with Christian Magnanimity and Invincible Patience; when they were bound, were scorn'd, were tempted, were slain with the Sword, not accepting Deliv-

erance,

...
 ...
 ...

As he was a Shining Example of Piety towards God; so was he likewise of the greatest Charity towards Men. The Text represents his Saviour, in his Passage to his Crucifixion; forgetting, as it were, his Own Sufferings; and expressing his Compassion for the Calamities, that were coming on the Jews. This Disinterested Charity of our Lord, was Imitated by this Great Servant of his in his Last Moments; when he expos'd a greater Countenance for the Church, his Kingdom, and People, than for his own Condition. And as the King of Martyrs (as St. Austin styles our Saviour) hanging on the Cross pray'd for his Enemies; and St. Stephen the first Martyr of his Church amidst a Shower of Stones: So our Martyr's Sovereign on the Scaffold with admirable Meekness, in the same Words pray'd for his Murtherers, Lord lay not this Sin to their Charge. † And what the same Father says of St. Stephen may be justly apply'd to Him; How is it possible that he should not be There, Where He is whom he followed; Where he is whom he imitated? He Triumphed, and is Crowned Which leads me to the Reward of his Sufferings.

De Sancto Stephano Sermo 1.

† Quomodo non posset ibi iste esse, ubi erat, quem seculus est, ubi erat, quem imitatus est? Triumphavit Coronatus est. In Roman festo Sermo 3.

As

As 'tis evident from the Holy Scriptures, that there are Different Degrees of Rewards in Heaven: So Pious Antiquity has always believed that Martyrs are Entitled to Greater Degrees of Glory. St. Paul speaking of the Sufferings of Christians, for the sake of Christ, says, *Our light Affliction, which is but for a moment, worketh for us a more Exceeding and Eternal weight of Glory.* Every Calumny with which his Innocence was Traded; Every Indignity and Violence, which was Offer'd to his Sacred Person; Every Temptation with which his Upright Soul was Assaulted in this Long Conflict: As they proved Occasions to him of Extending Greater Degrees of Patience; of giving Repeated and Higher Instances of the Sincerity of his Love and Obedience to God, and of the Constancy of his Faith in Him: So have they added to the Lustre of his Celestial Crown.

The Days on which Martyrs Suffer'd, were in the Primitive Church stiled their Birth-Days; and many of the Festivals of our Church, are Observ'd, as the Anniversaries of the Martyrdom of those Saints, whom we Commemorate; with an Eve, or a Vigil only, in Memory of the Tribulations through which they Entred into the Kingdom of Heaven. And so great were the Triumphs of God's Grace in the Sufferings of King Charles the First of Immortal Memory: So much were they for the Honour of that Faith of which He was a Religious Defender; and of that Church

Church of which he Lived the Greatest Ornament, and for which He Fell at last a Sacrifice; that This Anniversary of his Martyrdom might have been Celebrated in the same manner, had he Fall'n by the Hands of Foreigners, and Profess'd Infidels. But this Nation being, one way or other, too deep in the Guilt of his Sufferings; the Wisdom of the Legislature has justly Appointed it to be Observed as a Day of Fasting and Humiliation: Which brings me to the Cause we have to Weep for Our selves, rather than for Him, upon the Account of the Hainousness of the Sin which was this Day committed; and the Sad Consequences of It.

As for the Sin, It was the most Barbarous Murder of a most Excellent King. For if we consider his Innocence and Goodness as a Man; his Piety, and Charity as a Christian; his Justice, and Clemency as a Governour; together with the Supreme Authority, with which He was Invested as a King, which render'd his Person Sacred and Inviolable, and Himself Unaccountable to any Humane Tribunal, had He been, what they Endeavour'd to Represent him: If we consider Him put to Death, against all Laws Humane and Divine, by his Unnatural Subjects, under Hypocritical Pretences to Religion and Justice; but in truth for his Exalted Piety and Unshaken Virtue; because He would not Destroy that Authority which Christ hath Establish'd in his Church; and Deliver the Power of the Monarchy into their

C

their Hands. If we take this Complicated Crime, which Began in Rebellion, and Ended in Regicide, with all its Aggravating Circumstances, which I have neither time, nor inclination to Represent in their Hor-our: If we do, I say, consider all these things, we may, I think, truly affirm, that except One that infinitely Exceeded it, None else was ever Parallel to this Execrable Fact.

It is no wonder, that so Enormous a Crime drew such a Train of Calamities after It. Those, who had joyn'd their Unlawful Arms to Wrest the Legal and Undoubted Power of the Monarchy out of the King's Hands, found, when it was too late, that Princes are, what they are stiled in Scripture, *Shields of the Earth*; and that That Power, which was the Safeguard and Defence of the Subjects, whilst it was Lodged in the Crown, became a Rod of Iron, in the Hands of their Fellow Subjects.

One Reason, among many others, for which this Nursing Father of the Church declared he could not consent to the Abolition of Episcopacy, was because it was the Great Preserver of the *Christian Doctrine*. And no sooner was this Apostolical Government Oppress'd, but the Apostolical Faith lay Exposed; and Swarms of Sects of Monstrous Names, and more Monstrous Tenets, like Locusts Overspread our Land.

But instead of Recounting the Manifest Evils which came upon this Nation, as the Visible

Visible Consequences of this Sin, or the just Judgments of God for it (most of which are but too well known;) Let us, in the Last place, apply our selves to the proper Methods of Preventing those Judgments, which we may yet fear.

- And first, since by the Words of our Saviour in the Text, as well as by the Sanction annex'd to the second Commandment it appears, that Posterity doth sometimes suffer for the Iniquities of their Fathers; we have greater reason to apprehend such a Visitation of the Divine Justice for National Sins; because, altho' *One Generation goes, and another comes*, yet the Community is in some sense Immortal; and tho' not Personally, is Politically the Same; and because Nations, or Communities, as such, are punishable only in This, and not punishable in the next Life; where all Mankind will be Divided but into Two Societies. The One of the Blessed in Heaven; and the Other of the Accursed in Hell. And therefore, in compliance with the Religious Design of the Observation of this Day, let us with Prayer and Fasting humble our Souls before God, for the Execrable Crime that was committed on It; for the Unnatural Rebellion that led to It; and for all the other Sins of this Nation, that provok'd God to suffer these Merciless and Inhumane Men to Shed This Innocent and Royal Blood; And let us beseech God to Accept of our Humiliations and Prayers thro' the Blood of his Son. We

See the Guilt of their *Messiah's* Blood, after so many Ages, lies still Heavy upon the *Jews*; because their Infidelity will not suffer them to Qualify themselves to receive the Remission of their Sins, which that Blood hath Purchased for them. Let us therefore with True Contrition, and a Lively Faith take Sanctuary in that Great Atonement, and beseech God that the Blood of his Son, which is a full sufficient Sacrifice, Oblation and Satisfaction, for the Sins of the whole World, may be accepted for the Expiation of this Great Crime, so as it never may be Visited on Us, or our Posterity.

And as we Express our Sorrow for it in our Devotions to God; So let us Declare our Abhorrence of it to Men. And we cannot do it in more Proper Words, than those which the Supreme Authority of the Kingdom has made use of, in the Act which Enjoins this Anniversary Fast, and which Words are a Standing National Act of Detestation of it. We do, say they, Renounce, Abominate, and Protest against that Impious Fact, the Execrable Murther, and most Unparalleled Treason committed against the Sacred Person and Life of our Late Sovereign King Charles the First, and all Proceedings Tending thereunto.

And therefore, secondly, Let us Guard against all Approaches to this Sin; all Dangerous Tenets, that Threaten the Thrones of Princes, and the Peace of Societies. We that are the Ministers of Religion have a

Strict Apostolical Charge to put Men in mind to be Subject to ^{Principals} ~~Principals~~ and Rulers, to their Magistrates. But not One Command, One Example, or any Allowance given us through the whole Book of God, to put Subjects in mind to Arm against Them.

Thirdly, Since by the Example of the Text we see, that the Son of God Himself; and by the Example of this Day, that One of the Highest and Best of the Sons of Men, were Permitted by God to drink so deep of the Cup of Affliction, let us not faint in the Day of Adversity. But of what kind soever our Afflictions are, or may be, let it be our chief care to Tread in the same Steps; Animated by the Love of God, Restrained by his Fear, and Supported by Faith in Him, with a chearful Resignation to the Will of God, and the greatest Meekness and Charity to Men; and then whatsoever our Lot is, and whatsoever the Issue of it may be, we shall be Safe in This Life, and Blessed in the Next.

Lastly, Let us Praise and Adore the Goodness of God, that after those sad Years of Anarchy and Confusion, He Restored the Church and the Monarchy: And has Blest us with a Monarch, who, with the Martyr's Throne, Inherits his Unalterable Affection to the Church. May She Enjoy that Blessing, which God thought fit to deny to Him, a Long and a Happy Reign over an Obe-

Obedient People; and may She Live, for the Good of this Church and Nation very Late, Exchange her Temporal, for an Eternal Crown.

Which God of his Infinite Mercy grant through Jesus Christ our Lord; to whom with the Father, and the Holy Ghost, be ascribed, as is most due, all Honour, Praise, Might, Majesty, and Dominion, both now and for ever. Amen.

F I N I S

Books printed for S. Keble.

Meditations on living holy and dying happily, with suitable Prayers at the end of each Chapter, written originally in Latin by that Learned Physician *Daniel Sennertus*, and now translated into English Price 2 s.

The Church of *England* Mans private Devotions, being a Collection of Prayers out of the Common-prayer-book for Morning, Noon and Evening, and other special Occasions; to which is added the Holy Days or the Holy Feasts and Fasts as they are observed in the Church of *England*, (throughout the Year) explained, and the Reason why they are yearly celebrated, with Cutts before each Day price 2 s.

Dr. Marshall's short and practical Discourse upon the Holy Fast of Lent price 1 s.

Christ's Prayer upon the Cross for his Enemies, Father forgive, for they know not what they do, by *Sir John Hayward* Kt. late Doctor of the Laws, Revised by *Dr. George Hicks* with his Preface.

Just Published short Rules Preparatory to a Holy and Virtuous Life, or a Pocket Companion for Persons of mean Capacities Price 8 d.

Books Printed for R. Gosling.

Bishop *Pearson's* Exposition of the *Cred.*
the 9th Edition, to which is added a
compleat Index Folio Price 12 s.

! An Help and Exhortation to Worthy
communicating, or a Treatise describing the
Meaning, worthy Reception, Duty and Be-
nefits of the Holy Sacrament, and answering
the Doubts of Conscience and other Reasons,
which most generally detain Men from it,
together with suitable Devotions added by
John Kettlewell late Vicar of *Coles-Hill* in
Warwickshire, the 6th Edition Price 4 s.

o Human Souls, naturally Immortal, tran-
slated from a Latin Manuscript, by S. E.
with a Recommendatory Preface by *Jeremy*
Collier M. A. Octavo Price 1 s.

: Just Published a View of the English
Constitution, with Respect to the Sovereign
Authority of the Prince, and the Allegiance
of the Subject. &c. The 3d Edition, with
a Defence of the View, by way of Reply
to the several Answers that have been made
to it, by *William Higden* D. D. Printed for
S. Kettle at the *Turks-Head* in *Fleetstreet*,
and *R. Gosling* at the *Mitre* near the *Inner*
Temple-Gate in *Fleetstreet*.

.. 2 ..